UNITY

Freedom, Fellowship and Character in Religion

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UNITY.

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Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

OUR readers will miss the usual instalment in our Sunday-school department, but our generous friend from St. Louis who is doing this work for us writes that he must have a little more time, being unusually pressed just now with work in other directions. The course will doubtless be continued in a week or two.

BROWN UNIVERSITY has consented to open its doors to women, but only half way. Women may enter any department and pursue the same studies as the men students, but when the day of graduation, of public recognition and honor rolls round, the women can receive, as at Harvard, only a "certificate of proficiency." We are told this is of essentially the same nature and value as the authorized diploma, still the distinction, for some reason not apparent to the unprofessional mind is to be kept up. Great bodies move slowly.

CHRISTIANITY is not a structure, not a building of man's making, which the destroying forces of Nature are always pulling down, but is a Divine organism which God's indwelling life is always building up. It puts on new forms inevitably. Things eminently useful in one generation need to be modified for the next.

"God fulfills himself in many ways
Lest one good custom should corrupt the world."

New forces, all coming from the one source of light and life, have entered the race. We have a new sense of the brotherhood of man; we have grasped new laws and powers of science; we have seen, as our fathers did not see, the wonderful truths contained in Christ's parables of the seed and the leaven. The theology of this age, in order to have a natural expression, must be a missionary theology, a preaching theology; it must have in it simplicity, directness, humanity and breadth. It must be far more tolerant, and far less divisive than that of our fathers.—*Rev. J. H. Barrows.*

A BOOK entitled "Suggestive Readings," edited by Richard Bartram, price 75 cents, has been brought out by the Sunday School Association in London, and contains much that is of use to the teacher in Sunday-school, or the mother at home with her children. The first part is full of short selections, nearly all in prose, which are particularly intended to awaken interest in the sights and scenes of the natural world, while in the middle and last parts, the selections have a more directly moral and religious bearing. Those who are following the first year's work in the six years' course of study, published by the W. U. S. S. Society, can find practical help in the earlier part of the book. In connection with the selections there are "Hints to the Teacher," and explanatory paragraphs that add to its helpfulness. The selections are made from about forty different authors, representative of liberal religious thought, or of modern science, from both sides of the Atlantic ocean.

MR. ANAGNOS, the well known successor to Dr. Howe, in the Perkins Institute for the Blind, at Boston, is at present conducting a curious and interesting experiment. Little Willie Robin, a girl, though the name does not indicate it, was born in 1884, but at the age of fifteen months had an attack of spinal meningitis which resulted in the loss of both sight and hearing. She had at the time learned but two words. Less than a year ago she was brought to Boston, and placed under the instruction of Miss Thayer, one of Mr. Anagnos's most efficient assistants. The plan of instruction began with the teaching of names of simple objects, then of adjectives, verbs, and finally abstract terms. Little Willie now reads lessons in simple words in raised letters and has learned many of the games and exercises in the Kindergarten. She has also learned to articulate twenty words; but the experiment of which we speak is this: The child has never heard the words God, Jesus, soul, etc., or any terms which could give her any religious ideas. Mr. Anagnos proposes to keep her in this ignorance, to see if such ideas will after a time spring up spontaneously in her own mind, or be reached by any process of association. The theory of innate ideas is to be tested, and the result will be watched with deep interest.

IN another column will be noticed the report of the second "Religious Council" held under the auspices of the W. W. U. C., this year, but the reader can not read in the report all that was apparent to those present at this meeting; the demonstration, once more, of a splendid potency which is available for many of our people and thought centers, which now are drooping in loneliness and are weary in their searching. These "Councils" which have been devised by the Women's Western Conference, are portable packages of comfort, very effective bits of inspiration which can easily be transported wherever they are most needed. We hope that there will be twenty such Councils held within the next four years, and we predict that each one of them will do what the last two have done, leave a deposit of courage, of mental quickening, and moral willingness that will continue for many, many days, such as have already been left at Janesville and Sherwood.

THERE is no doubt the English-speaking world of to-day is taking a deep interest in Buddhism. The combination of mysticism and a high morality make this faith very attractiue to minds of a religious cast, that are yet distrustful of the power of science and the philosophy of evolution to impart spiritual worth and meaning to the life of man. Subhadra Bickshu, a high disciple of Buddhism, has compiled a book from the ancient writers for the especial use of Europeans. Extracts from this work have been translated by Charles Schroeder in the current number of the *Arena*. The leading principles of the Buddhistic faith are thus stated, and must certainly find a warm response in every aspiring, humanity-loving heart:

"Buddhism teaches the highest wisdom and goodness, without a personal God; a continuation of being, without an immortal soul; an eternally blessed state, without a local heaven; a possibility of salvation, without a vicarious saviour, a redemption where each is his own redeemer, and which can be reached without prayer, sacrifices, self torture, or other usages; without priests and the mediumship of saints; without divine grace, and solely through one's own will and power; and finally, a highest perfection which may be enjoyed already in this life and on this earth.

THE editor of the *New England Magazine*, Edwin D. Mead, speaking in "The Editor's Table" of Phillips Brooks as the great citizen divine of his day, preminently interested in all that pertains to man's private and public duties, recalls his sermon on the martyred Lincoln, given in his church at Philadelphia. This was not one of Mr. Brooks's great sermons, says Mr. Mead; but it was one of the noblest pulpit tributes to Lincoln, and it is fortunate it has been preserved "to illustrate the political element which has ever remained so prominent a feature in Mr. Brooks's preaching." The number of the *New England* is largely taken up with a large illustrated article on the new Bishop, the writer of which says, that at the Harvard memorial service at the close of the war Phillips Brooks's prayer made an even profounder impression than Lowell's commemoration ode. The same writer says it was this man's preaching that shamed the people of Philadelphia out of that prejudice against the colored race which would not allow them to ride in the street-cars, even though the law provided for their accommodation as well as for the white man's. Mr. Mead finds in Mr. Brooks a proud example of the American school-boy, whose interests the lecturer of the Old South has always at heart.

THE Unitarian society at Kalamazoo, Mich., has lately been experiencing some of the penalties of its radical position. Connected with the church is a Unity club, which, however, numbers both officers and members from other churches. The work of the Unity club is both practical and literary, its members interesting themselves in many philanthropic enterprises as well as in the study class. During the holiday season the club voted to give a "Christmas Benefit" to the different charities in the town, an entertainment to be given in the Opera House, consisting of music and addresses from representatives of the different organizations and members of the clergy. The scheme seemed as innocent as it was meant to be productive of good to those undertaking it; but it soon appeared that the *Odium Theologicum* was thoroughly aroused. Upon the excuse that a movement originating with the Unitarian church could not but, directly or indirectly, tend to promulgate its peculiar views, one after another of the orthodox clergy declined to be present, except the Catholic priest and the Episcopal minister; the organization of the King's Daughters also voting not to co-operate. Surprised and hurt at this treatment, Miss Bartlett and her friends still persevered; and since troubles of this kind often prove the best possible means of advertisement, the "Christmas Benefit" proved a success beyond the hopes of its most ardent supporters. The meeting was well attended and the contributions amounted to the sum of $444.44, which was divided among the ten societies represented. We predict there will be more interest than ever in the teachings of the little church over which Miss Bartlett presides, whose courage and faithful work are making a deep impression in the community.

Church Financiering.

Much is said and done in these days for the equal recognition of woman with man, not only at the polls, but in society, in the home, and the various organizations which make for the advancement of the world. Woman herself is prompt in coming forward, demanding a recognition on Boards of Charities, Committees for Public Improvement, Industrial and Artistic Organizations of various kinds. True to the precedents of history, strange as it might seem and contradictory as it is to some of our theories, women remain in the subordinate and humiliating position of the past, in the church of to-day, more effectively than in any other existing organization of modern times. We say this without much reason for qualification even in the most intelligent churches. Where women assert themselves emphatically, in the life and even in the organization of the non-hierarchical churches, they still lag behind and are content to occupy a subordinate and uninfluen-

tial position from which they promptly rebel in all the other organizations of modern life. It is too much the habit of the intelligent and well-to-do woman in our cities and smaller towns to carry her brains and her own money into women's clubs and other more or less secular organizations, while she carries to the church her conventional life, her traditional faith, her social ambitions, her readiness to do the mediæval acts of Martha, to play the gracious hostess and the winning attraction at church sociables, but to leave the executive and financial burdens unshared to the men. Indeed she does her utmost to induce her husband, if she has one, if not a husband, then her father and brother, to pay liberally for the regular support of that church, while she escapes the subscription list herself, under the plea that her husband pays for her. She works for church charities and social life but never thinks of recording herself among the pillars and supporters of the church. So long as existing affairs remain, the church will continue to be uncertain in its support, halting in its administration, conservative in its moral courage. There is growing more and more clearly a dual division of the churches of our land, and this line of demarkation is not a theological one, much less an ecclesiastical one. It is the line of democracy as opposed to aristocracy,—a church with rented pews, looking necessarily to the *heads of families as the unit of organization;* and the church of free seats, open doors, looking with equal necessity to the *individual as the unit of the church organization.*

This latter method is the one that commends itself to the prophetic soul but most always silences that same soul when the treasurer comes in at the end of the year with his complaints and distrust. Candor compels the admission that thus far, the non-renting-pew church is the church of small and uncertain revenue, and the church which is most economically (?) supported by those who have much to give. It is the church which shelters a large number, perhaps the largest number of those who are religious "dead-beats," church tramps, who go the rounds and take their church privileges where it will *cost them the least* and where, if possible, they may escape altogether the serious and noble responsibilities which ought to go with those who accept the privileges of a church in which they believe and which is to them a help to live. We do not believe that the fault of this lies in the Free-Sitting System; or that the system is necessarily inefficient. If the free church must abandon its dream of democratic life and common support from *all its members*, then the church must abdicate permanently the position it has tried to occupy as the director of morals and the stimulator of life. In this struggle for an open church the first and perhaps the chief thing, to be done is to elevate woman out of that position of mere Martha serving in the church. She must become something more than a joyous preparer of oyster suppers, the manipulator of so-called charities. The kindly presence at church sociables, and alas, the helpless sufferer whenever church finances are are mentioned, and all that she can do is to exclaim! "Oh, that my husband were interested!" "If you could only get my big brother here, he would help you for he is prosperous and will some day be wealthy!

The democracy of the *Liberal Church*, we mean liberal in its administration more than in its theology, demands that woman should come forward and assume her proportionate share of the financial responsibility of the church to which she belongs. The woman who carries a purse, who administers her own expenses, be they great or small, who has money enough to belong to a woman's club or to spend fifteen dollars a year on the *decorations* of dress or the embellishment of her head-dress, has a fund from which she might, can and should, on her own account, without asking leave of her husband or brother, set apart a portion for the annual support of the church she belongs to. When she begins to do this out of her *own* pocket money, so that the subscription will mean self-denial to her, then will the husband begin to profit by her example, and will, in proportion to his income, administer the support that is his obligation. When she says to him, "*I* am going to give so much," he will begin to measure his subscriptions. Not until we find a woman *who has no purse, who never spends any money* except out of her husband's pocket, one who occupies the old, humiliating dependencies of the Feudal System—and we fear there are more of such women still left than one would suppose,—will we find a woman who is exempt from the subscription list of the church that has free seats and is not dependent on the pew system. This system goes on the vicious theory that only the heads of families are responsible for the support of the church and (if the logic is carried out) only have a voice in the administration and direction of the same. Only a portion of the women in any free-seated churches have husbands. Many of them are shifting for themselves. They should come in for their share of support, and so should the young men without homes, the boys and girls who have pocket-books, however slender. The theory of the open church must be that *every person must contribute something* regularly to the general expense fund.

This fact is not the case to-day in many churches. The holder of slender purses are not unwilling to make sacrifices for the general fund of the church they believe in, but they are ashamed to do the *little they can* rather than the *much they can not.* They hesitate to make the noble confession of the "Widow's Mite." The worth of the open church lies in its power to persuade the *many* to give their *little*, then the few who have much to give will give all the more. The contributors of fifteen dollars and upwards to the church are probably as large and numerous in most of these churches as they ought to be, oftentimes more numerous than they ought to be; the few who can pay fifteen dollars or more, being forced to increase their subscription in order to carry on at all the cause they have at hand. The great problem is how to multiply those who can afford to pay only from five to fifteen dollars a year. They are the ones who are holding back. How few are the names on the subscription lists of most churches who subscribe *five dollars or less.* There are always a few and often many brave young men and women, poor men and poor women who can not, who *ought not* to give more than one dollar a month, or perchance, one dollar a year, but that dollar *is their due* and should come with the same dignity and pride as their neighbor in the next street pays his one hundred dollars. This is the practical reform needed in our churches to-day, and the women must lead in the reform. They must drop their microscopic enthusiasm, which circle around the needle for awhile if need be, in order to reach out to the responsibilities, independence and dignity which their brothers in the church already occupy.

When women begin to pay for what they get in the church out of their sacrifices, as now they do pay for their privileges in the club and the reading circles, then they will begin to exercise their thoughts, free their minds in their church as they now do in their clubs. Let the women exert their rights in the church in a *manly* way and then the men will begin to clothe themselves with *womanly* graces and enthusiasms in and for the church that helps both men and women out of and above all sex lines and consciousness.

A Methodist Brother.

A course of Sunday evening lectures on current topics, by representatives of different faiths and professions is now in progress at All Souls church. Mr. Fenn and Mr. Salter have represented the liberal element; Dr. Harper, of Chicago University, the higher educational interests; and last Sunday evening, Rev. Frank Bristol spoke on "The Evangelization of Great Cities," prefacing the treatment of his special topic with a few words about Methodism, as he had been requested to do by the pastor of the church.

Mr. Bristol is one of the younger ministers among the Methodists of this city, but his earnestness, enthusiasm and genuine sympathy with all the living problems of the hour, have already made a deep impression on his hearers, and the Chicago public at large. It is a delight to listen to Mr. Bristol for the mere pleasure one finds in his pure, poetic diction, and clear, crisp utterances. He is a true Methodist in his enthusiasm, though there are those in all the other denominations, even the Unitarian, of whom that can be said. But aside from the pleasure derived from the excellence and interest of his literary style, was added a deeper satisfaction to those who listened to him, in the subject matter of the discourse.

Concerning the origin of Methodism, Mr. Bristol made this distinction, comparing it with other sects: Methodism did not have its rise in any doctrinal dispute, but in an impulse to evangelize the world, to bring the truths of the gospel home to those poorer and more ignorant classes who had hitherto been deprived of it by the exclusive methods of the majority of the sects. This spirit of evangelization still forms the strongest motive among the followers of Wesley. Mr. Bristol would have us believe that this interest in the dogma side of Christianity is of the smallest among Methodists, and it is true that fewer controversial contests are found in this history than in that of Presbyterians, Episcopalians or Unitarians.

Mr. Bristol describes the process by which he would rid great centers of population like Chicago, of the misery and evils so sadly marring true growth and happiness, with the word, evangelization, which with him means no mere external application of a narrow dogma of salvation, but the whole moral regeneration and upbuilding of man. All the means of a most enlightened stage of progress are to be brought into play here—educational, philanthropic, social. In a word, the evangelization Mr. Bristol seeks, is that which the Unitarian and Ethical Culturist could join in and work for heartily, so far as its main objects are concerned. Those of us who listened, felt faith revive, and hope glow anew in the heart, with faith in the coming brotherhood of man, as evinced not only by a common desire to uplift the lowly, and raise the standard of human need and accomplishment, but by an intellectual sympathy, a community of real belief greater than we know, and growing every day. How little we really differ from each other! Of how little importance these points of difference! How closely we agree on the main points! The faces of all good people, the lovers of their kind, are set in one direction.

C. P. W.

Men and Things.

MISS CLARA BARTON, president of the American National Association of the Red Cross, is trying to make arrangements with the proper authorities in regard to the transportation of grain which may be given in the United States to the suffering peasants in Russia.

REV. EDWARD EVERETT HALE has lately been saying in Boston that in the new Utopia, sometime to dawn on the earth, people will go to bed every night at 10 o'clock. Society will by that time have learned to issue its invitations for an earlier hour than 8.

MR. THOMAS M. JOHNSON of Osceola, Mo., whose visit to the city we lately spoke of, has succeeded in forming a Plato class, which will meet on Monday evenings at the residence of Mrs. Laura J. Tisdale, 3000 Indiana ave. The first lecture was given Monday the 21st. Tickets of admission have been placed at fifty cents. Meetings will also be held Sundays at 3 P. M.

A NATIVE bride in Hindostan is loaded down with all the jewelry she can get. She has a girdle at the waist, numerous rings, anklets, bracelets and bells, and decorations for the hair. Although she has never seen her intended husband, she goes and sits beside him on the day of the ceremony. The priest takes a corner of the bride's veil and ties it to the groom's shawl, and they are married.

THE historic church in Wittenberg, to which Luther nailed his ninety-five thesis, is undergoing extensive and rich repairs, preparatory to making it a memorial church. The work is now near completion. Among other features is a stone balustrade in which the arms of eighty prominent Reformation heroes have been carved, with portraits beneath of twenty princes, scholars and artists of the same period, cast in bronze.

MISS SOONDERBAI POWAR, an Indian Christian of Bombay, speaking at an anti-opium meeting recently held in London, told how in India, with its 33,000,000 of gods, the female idol worshipers said: "Tell the English people and government if they will stop this trade we will regard them as our gods." When missionaries go to the zenanas to preach, they are told, "Go and convert your Christian government first, and then come and tell us about Christ."

THIS is the way the *Presbyterian Banner* construes the doctrine of compensation: "The house in which Voltaire lived in Geneva, Switzerland, was long used as a depot for Bibles, and may be yet. And on the spot where Ingersoll prepared his calumnies against the Bible and the Church, and his blasphemies against God stands a magnificent Christian Association edifice. The old promise to the Church is still being fulfilled: "No weapon that is formed against thee shall prosper."

SIR EDWIN ARNOLD now traveling through this country on a lecturing tour, was born in 1832, educated at King's College, London, and Oxford University. He was early attracted to oriental studies, and his prize poem written at the age of twenty was entitled "The Feast of Belshazzar." He gave much time to the study of Sanskrit and was appointed principal of the Government Sanskrit College at Poona, where he came into relations with many learned Hindus and gathered material for his poem, "The Light of Asia."

MISS FLORENCE BALGARNIE, the young Englishwoman who has lectured in this country so acceptably on temperance, woman suffrage, social reform and literature, studied at London and Cambridge and in Germany, and won high honors in logic, languages and political economy. She was recognized as possessing so much ability that the Men's Political Association of Scarborough, known as the "Liberal Four Hundred," elected her a member of the school board. Her favorite work lies among the East End factory girls in London.

MR. CONWAY writes as follows in the *Open Court:* "The finest scene of the Oberammergau Passion Play last year was the struggle of Pilate with a religious mob. He had nearly mastered them when a priest cried, "If thou release this man thou art not Cæsar's friend." From that moment Pilate's efforts to save Jesus are personal; officially Jesus is surrendered. Cæsar's representative faces the fact that, in Judea, Cæsarism rests on the same foundation with Jahvism. Jesus had, indeed, suggested the buttress of the Roman throne when he said to Pilate, the moment before; "Thou wouldst have no power against me except it were given thee from above." This belief that Roman supremacy could be established there only by Jehovah's decree was more potent than any army to defend Pilate's authority; he could not shake the religious superstition without endangering the arbitrary political order. And from that day to this,—when the Queen of England is the official head of Brahmanism, Mohammedanism, Presbyterianism, Episcopacy in their several localities,—how many monarchs have officially sanctioned consecrated systems they unofficially abhorred!"

Contributed and Selected.

The New Year.

I know not what the year may bring to me
In joy or pain,—
If sorrow's harvest full or lean shall be,
Or hope long held, at last fruition see;
But this is plain:
Unless God's mark in me is deeper burned,—
Unless the task imposed by Him is wholly learned,
But ill the gain,
Though for my labor there be much returned.

LINCOLN E. BROWN.

Meadville, Penn.

Iona, a Lay of Ancient Greece.

A very beautiful story-poem has just been published by the Dibble Publishing Co., of this city, so noble in motive, so exquisite in cadence and graceful in movement, that it ought to find a wide circle of admirers. Its title is given above; the author's name upon the title page is "Payne Erskine," who is really Mrs. Emma Payne Erskine, of Racine, Wis.

A few sentences from the preface will tell better than any words of mine what the author had in mind as she wrote: "It has been said of late, by some with a feeling of sadness and regret, that the poetic spirit has fled, that the poetic temperament is submerged in the hurrying flood of new ideas of progress and needs of man, and is cooled in the icy streams which flow from the fountain of scientific truth; that all mystery is of the past; . . . that the whitened bones in the newly opened sepulchres reveal the truth that death is the end of life, while man grows like the grass in the fields, fulfills the purposes of his existence unknown to himself, and is as surely cut down by the stroke of time, to rise no more; that nature no longer reveals to us a hidden Creator . . . . that soul is but sense, and spirit but a figment of the brain.

It is the aim of this book to show the desire that exists in every human being,—unaided by the teachings of Christianity—to live on after this life s over; the natural out-reaching of every human spirit toward the divine, calling for eternal life. . . . It has been said by philosophers that the faculty of intuition is the highest pertaining to man, and is that alone which lifts him above the lower orders of animals and enables him to conceive of an Infinite Being, or to become cognizant of abstract truths. The author has endeavored in these pages to awaken and develop this supreme faculty, as well as to give pleasure through the imagination, which is so closely allied to it; and has placed the scenes and events before the Christian era, in order to leave the thought unbiased by Christian teaching, admitting *only the philosophy that may be gained from the teachings of Socrates and Plato, or by the true love of, and communion with nature;* and throughout the whole has adhered as closely as possible to the classic spirit and feeling, giving only the Greek names and significations to the deities."

She represents herself in the prelude as resting beside a stream, (the description of which is very delicate) and says:

"I fain would be a floweret with the rest,
And learn of thee the songs which they love best."

Then the singing stream tells her many a story of "long ago, ere time was old."

"An hundred times have these bright drops been shed
O'er fields and moors and distant woods and hills,
To trickle down and run in countless rills
Back to their rocky bed;
There to sing on, and on,
In never-ending song,
And over yet, and over
In ceaseless rhythmic story,
The deeds of gods and men,
Of life, and love, and glory.
Aye! and of waning breath,
And sorrow lost in death."

It is thus she hears the story of IONA, told by the cunning stream in movement and rhythm varied to suit the different characters and parts of the story, so that it never becomes monotonous. It is quite unlike in plot any story I have ever read, and certainly does not lack dramatic interest, while one is constantly impressed with its loftiness and sweetness. It would be a pity to diminish the eagerness with which the reader pursues the unfolding of the story, by giving an outline here; and so I content myself with giving you a hint of its charm, and expressing a hope that many of you will procure and read IONA, and then "pass along" your pleasure to others.

JUNIATA STAFFORD.

Correspondence.

A Letter From Mexico.

If not convenient in winter, come in the summer to Mexico; the temperature of the two seasons is so nearly the same that I know you would enjoy either. The City of Mexico is a magnificent summer resort, so far as the climate is concerned, the only objection being the hot country one has to traverse in getting here. The trip from Vera Cruz to this city is, as you know, very interesting, and at the edge of the plateau very grand. Marie said that she enjoyed the day coming up in October, more than any other in her life. At one place, the train rolls slowly along the side of a mountain top, where, from the car window one can look down on miniature villages and checkerboard cultivated fields, so many thousand feet below as to almost take one's breath away. And one is treated to a succession of such views, the grandest kind of a panorama. All around are pines and flora of the temperate zone, below are tropical fruits and a warm climate. At one place—Cordoba—fruit is offered at extremely low prices, high freight charges making it almost impossible to get rid of it. It seemed rather queer to me to get down into the "hot country" after a cool summer in this city where locusts, treetoads, crickets and katydids are unknown. Vera Cruz is a very peculiar place on the flat sea-coast with its numerous white domes rising above the house-tops, upon which are always perched numbers of ugly, awkward turkey buzzards, sacred though, for the very practical purpose of scavengers, as the cranes of Holland.

Saturday, the 12th, was "Guadalupe Day" and scores of thousands of Mexican pilgrims congregated at the shrine of the national patron saint in the village of Guadalupe about five miles from here. I was busy that day unpacking furniture, but Marie went with the visitors and reported a most interesting time. The highway leading out from one of the old gates of the city was crowded with humanity in street cars, in rude wagons, in carriages, on foot, and some on hands and knees. These latter were doing penance, and they were honored by having placed before them "serapes" and "rebozos"—the Mexican shawls—to make their paths easier. In old times this was more common, but even now I am told that many start out weeks before the twelfth, on their hands and knees from distant points. These people slept in the open air around the holy church in their blankets, like soldiers on a battle field. In the morning each with a lighted candle went to pray in the church. Several bands of Indians dressed in bright skirts, with crowns and plumes, men and women dressed alike, danced on the hillside to the music of rude banduras—mandolins—which some of them played. This celebration is semi-patriotic, semi-religious.

On the evening of the 16th, the "Posadas" commenced and are kept up until Christmas. It is a strange species of festivity. There are presents and feasting. Nine families usually agree to meet at each other's houses in turn on each of the nine evenings. On each night they go through with a little performance intended to represent Joseph seeking a couch for Mary. There are burning candles, singing, etc., and admission is refused to room after room until one, supposed to contain the manger, is reached.

Knowing, as you do, the Single Tax is my religion, you will not be surprised to hear that I have found much in Mexico that is interesting from an economic standpoint. Taxation is bad enough in the "States," but it is worse here, so far as the land is concerned, and for the old, old reason that the landlords have been the lawmakers. For instance, if a house is vacant in this city it is exempt from any taxes whatsoever, and when rented only 6½ per cent of rent collected is taken by the tax collector. But more pernicious than this is the practical exemption of vacant land from taxation, with the effect, of course, that rents are exorbitantly high, while vast areas of unused land are held by tantalizing monopoly. The science of land speculation is as perfectly understood here, I find, as it is in the "boom towns" of the West. The wealth of Mexico, like the wealth of Ireland, is largely drained by alien landlords. When a Mexican becomes wealthy the rule is for him to go to Paris, Madrid, or Rome, there to enjoy an income from a land that rightfully belongs to the government of his native country. Out of a population of twelve million, about six thousand individuals "own" all the land in Mexico. The great "haciendas" are so free from taxation that their owners refuse to give up any part of them, consequently immigration is not invited. The mass of the population is very poor; but thanks to natural advantages there is probably not as much actual suffering, distress and despair in the whole Republic as there is in a single ward of the tenement-house district of New York city. Then, too, although both peoples are being cheated out of their birthright, it is hardly proper to compare this race which has always been oppressed, is ignorant, uncivilized and seemingly without ambition, to the Anglo-Saxon Americans who are in the van of progress, who are surrounded by a high civilization, and whose capacity to suffer from poverty corresponds to their superior capacity in everything else.

There is one characteristic of these people, however, that places them far ahead of us; that is, their universal courtesy and politeness. One is apt to think of courtesy as one of the finishing graces of a high civilization, and consequently to wonder at its prevalence here in the absence of culture. Can it be inherited from a race superior to our ancestors? The love of flowers is another pleasing attribute but that is easily accounted for.

Sincerely your friend,

HENRY WARE ALLEN.

EVERY human soul has the germs of some flowers within, and they would open if they could only find sunshine and pure air to expand in. I always told you that not having enough sunshine was what ailed the world.—*Lydia Maria Child.*

EDITOR UNITY:—That "the sun do move" is evident by the liberal movements now on the way to future fruition.

I have just read Dr. Phillip Schaff's article in the *Forum*, on the "Trials for Heresy" in the body of Presbyterians. It is very encouraging, certainly, to have so tolerant an ending, although it is the "*peace of the church*," more than the *interests of truth* which seems to occupy the minds of these divines. Yesterday I was instructed by reading tract No. 5 of "Messianic Expectations," by Rabbi Solomon Schindler, of Boston, and in what he said of *Bar Kochba*, as the Messiah of the Jews in the last days of Jerusalem, A. D. 133–140. Dr. Abraham Geiger, in his "Judaism and its History," makes but a brief mention of him under the name of *Bar Koziba*. We wish to know where his history is written. His defence of Palestine against the Roman army under Julius Severus, was certainly as heroic as that for which Leonidas is famous. Dr. Schindler says he is referred to in the Gospels. I have asked him to point out the place. He was the Jewish Messiah in the national sense, which Jesus was not, but radically the reverse. What Gospel mentions him?

Now here is *The Reform Advocate*, which pays a just and cordial tribute to Dr. A. Kuenen, of Leyden. We know now that the teacher is gone, and I turn again to his work on the "History of Israel" with a renewed sympathy, with a full confidence in his scholarship and in his fidelity to the truth. It seems to us the lights are going out, but the sun is only moving among the constellations.

Here too is UNITY, which touches elbows with *The Reform Record* and keeps the ranks with advancing Jews. The *Non-Sectarian* comes up from St. Louis, which has one hand in that of Brother Learned, and the other in that of several "New Theology" disciples. Only two weeks since, we had the full report of the Unitarian Club, of Boston, in which Dr. Lyman Abbott and others ventilated their "New Theology," and Dr. Abbott declared himself, to all intents and purposes, a Universalist. He believes that Christ died for the salvation of the world and his mission will be accomplished. So here is a long line of the vanguard of the liberal movement of this century. We may represent the line in the following order: First, on the left, are the Reformed Jews, then the Ethical brothers, then the *Open Court* philosophers and *several others of the same order*, then UNITY, the *Non-Sectarian*, *The Christian Register*, a banner bearer, then all the New Theology followers; and we proceed on the way till Bishop Brooks' tall and manly form appears, and so on through to Professor Briggs, till we come to a company of Calvinists and Methodists. *The interesting fact is, that all these parties touch elbows.*

Dr. Briggs is some distance from Dr. Hirsch, but they are both advancing, one on the left and the other on the right, and both belong to a magnificent line of the church militant.

It is delightful to stand thirty paces in front, by the side of the colonel commanding this magnificent line on dress parade, and witness the evolutions of the manual of arms. On this opening day of the year 1892, I imagine the genius of "Freedom and Fellowship," giving the command, *Forward march.* I am thinking also, not of the parade that there will be at the Columbian Exposition, but of that line which I hope to see in the year 1900. Then I will be ready to retire and leave the work to the boys. Till then, let us keep up this line. Attention, eyes right, march. S. S. H.

Des Moines, Jan. 1, 1892.

Church Door Pulpit.

Deed Versus Creed.

By Rev. Cyrus A. Roys, of Nantucket, Mass.

"But the Pharisees, when they heard that he [Jesus] had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question, tempting him, Master which is the great commandment in the Law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law and the prophets."—*Matt. xxii: 34-40.*

This is perhaps, the most explicit declaration that Jesus made of his conception of the meaning, the aim and end of the entire Jewish cult. And if the conception was true, then Mr. Matthew Arnold was right when he said, as he so often did in effect, if not in these words, that the passion of Israel was a passion for righteousness beyond all else. "The religion of the Hebrew people was a religion of integrity of heart, and innocency of hands." "Put thou thy trust in the Eternal and be doing good." It called for the piety of aggressive life in righteousness. "I have called mine own ways to remembrance and turned my feet unto thy testimonies." Here is the core of the Hebrew religion according to the conception of Jesus.

The evangelists, Matthew and Mark, agree in all essential points as to the conversation between Jesus and the lawyer, though Mark makes it the lawyer, and not Jesus, who puts these things above, or "much more than whole burnt-offerings and sacrifices." It seems from the spirit of both accounts, for we have no desire to strain either in order to get a particular meaning, that they both agree in placing the ceremonial part of the Hebrew religion below the primary element of right conduct, right relation to God and man.

Now, if we call to mind one other remark of Jesus as recorded by Matthew, we shall see that the high purpose and passion of the Hebrew people was his also: "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill." It is unwise to attach great significance to single texts culled from the gospels; but when, from a reverent study of their contents, one sees a persistent, overpowering spirit that subordinates ceremonialism to present life and the demands of love and mercy, a spirit that would stand the opprobrium of ceremonial uncleanness, rather than omit obedience to the law of mercy in his dealings with his fellow-man, though a Samaritan, a publican or an outcast, he can not avoid the conclusion that these utterances which put right conduct, righteousness between man and man, higher than any ceremonial observance, are the outcome of that spirit of consecration to righteousness in personal action which is, to speak reverently, careless of feasts and fasts, of new moons and Sabbaths; but alert to every call of mercy, to every opportunity to help another, whether of the same religion or not. Mr. Arnold would have been the last to contend against the fact that many Jews thought many things essential besides this righteousness. But he contended, and it seems to me rightly, that this was Jewry's highest word, its divinest mandate, its controlling yea, its life-giving spirit. There was much deflection from this, much insistance on the ceremonials of baptism and fasts, sacrifices and prayers; much that was not in full accord with this highest word; but the same may be said of all peoples, all religious cults and of most individuals. There is in them all much that is not in harmony with their highest word.

Notably is this true of Christianity. And in saying this, let me at once guard against the possible impression that I speak here simply as a critic of Christianity. I am proud of my Christian inheritance; profoundly grateful for all the high influences that I have come down to the modern world, that have been nurtured upon her bosom,—I am a critic of Christianity, only as I am a critic of my own life. When, in moments of reflection I am self-condemned, when the whips and stings of conscience chasten me, and bid me get away from my meanness of spirit, it is not that I would destroy myself that I criticise my life, but that I would realize my highest possible self. And so, when I criticise Christianity in any way, it is not that I would destroy it, but that I would so far as in me lies, chasten it of its faults, its follies, its guilty submission to things inconsistent with its best and holiest purpose and possibility; it is because I would hold it to its highest word.

We saw that the highest word, the highest purpose in the life of Israel according to Jesus was found in these two commandments, and as it was this, that he came not to destroy but to fulfill, we must think it also consonant with his purpose. But we go further, and say that here, also, is the secret storehouse of renewal in the life of Christendom, and its highest word.

We have no time to point out the changes that were wrought in Christianity as it came in contact with Greek philosophy and Roman law; and our limited acquaintance with the history of the process of changes that were thus wrought might of necessity involve laborious study. But the fact of the transformation stares us in the face. Christianity today as it is best known—is not a *way of life*, but an elaborate system of doctrines and an enumeration of duties that it demands performed by its adherents.

To see this, we have but to look around. Here is Roman Catholicism, with its mysteries and elaborate rituals and dogmas, which it neither pretends to explain or even to understand, but takes all on trust, because they have been ordained and established as the body of doctrine and ceremonial of the Catholic church. On the other hand, we see Protestantism with manifold creeds, thirty-nine articles of the episcopacy, Westminster confession, this, that or the other formula of faith, *voted* by majorities to be the orthodox doctrine—except ye believe which, ye can not belong to the true church of God, and can not be saved.

Far be it from us to detract an iota from any of these in the things in which they are good. Catholicism has contained some of the bravest, most devout, most saintly men that the world has known. The same is true of all the great phases of Protestantism. But we can not forget the inquisition, in which other men and women just as saintly, just as pure in mind and true in life as any canonical saint, were put to silence because they could not honestly pronounce the shibboleth of Catholicism. We can not forget the horrible persecutions by Protestant sects, of others who could not conform to their thought; and we do not forget that in the theories of nearly all of these organizations, what one *believes* is set far higher in importance than what he *is*. Except ye believe this, that and the other proposition ye can not enter in.

And these things of which I speak do not belong to the past, to mediæval Christianity alone; they belong to our own generation. Thirty years ago in a lecture published in *The Independent* this language was used: "*This is our danger; not that we shall be sinful, not that we shall be imperfect, not that we shall be vain, not that we shall be foolish, not that we shall be corrupt in our imaginations, but that we shall not believe in Christ. Our salvation is not so much imperilled by our wickedness as by our unbelief.*" This is not unlike the declaration made by President Patten, of Princeton, in his last (1891) baccalaureate sermon. I have not been able to secure a copy of the sermon, but my attention was first called to the utterance of a very intelligent physician of Chicago, who read the report of it as given in the Chicago newspapers. He said in substance: "According to this report, Dr. Patten said that if he had to choose between a pure, sweet and noble life, and sound dogma, he would choose the latter." I replied that it must be that Dr. Patten has been misunderstood, that if he said anything like that, he must have modified it with explanations that would essentially soften it. But later, I found from an apologetic article on Dr. Patten's sermon in the New York *Examiner* that the report was substantialy true. The *Examiner* said in its apology: "Quoting the familiar epigram, to the effect that 'Christianity is a life not a dogma,' he said it would be nearer the truth to affirm that Christianity is a dogma, not a life. He went so far indeed, as to aver that *if he had to choose between a man whose Christianity was all life and no dogma, and one whose Christianity was all dogma and no life, he would unhesitatingly give his vote for the latter.*"

Perhaps the learned Doctor has never been so unfortunate as to see a Christian whose Christianity was all dogma and no life. We may, however, be permitted to assume, that if these two representative men, one with dogma and no life,—the other with life and no dogma, were grocers in his street, and the only such accessible to him, he would soon change his mind.—The *Examiner* in its apology undertakes to soften the effect of President Patten's words by explaining that what he "*undoubtedly meant to say*, and what we are sure the majority of intelligent Christians strongly hold, is that there is no basis nor assured warrant for right conduct save in right and clear belief." But this is plain juggling with words. The *Examiner* assumes that *correct life is the product of correct belief.* Why must it not assume that correct life has some true basis of belief? Why must it assume that its dogma is the only one that can produce nobility of life? *If its first assumption be true, it can not avoid the conclusion that where there is a pure, true Christ-like life, there must have been pure, true Christ-like thought behind it.*

Do not misunderstand. I would not have you imply that these people do not ask for righteousness in life. But if their language means anything, personal uprightness is not the highest good. When it comes bubbling up out of human life, and is not seen to flow along the surface in the channels of their dogma, they become skeptical, doubt its origin, and say substantially, if not in words, that an enemy has done this to deceive the world. They forget the word of Jesus: "A tree shall be known by its fruits." When God manifests himself anew and in lowly ways, and not in a way to be measured with their yard-sticks, they deny His holy presence. God must come into human life according to prescribed rules, or they will have nothing to do with Him. Within a few months, in conversation with a clergyman, I was told, with a most admirable frankness, that "anyone holding such opinions as I entertained concerning the nature of Jesus Christ, could not be a Christian, *no matter how good a man he might be.*"

You all know, and I need not rehearse, what many of these doctrines and dogmas are, which we are told are so essential to our highest well-being. I am not here to combat them to-day, whatever they may be. Some of them are important and contain large measures of truth, as I think. Others of them I believe to be false, and on proper occasions I do not fail to show their falsehood. But I am not here this morning combating any one's opinions concerning what the orthodox faith is, nor to emphasize my own. But it is needful, and for that purpose I am here, to combat with all possible emphasis the claim that the essence of Christianity is a matter of belief, whatever that belief may be, but a matter of life. Dr. Patten's philosophical or theological opinions do not constitute him a Christian, however they may have helped him toward being one; nor do mine, however much they may have helped me; but what we *are*, constitutes us Christian, else the purpose of Christianity is not to produce more abundant life in man.

It would be impossible for any one I am sure, whether student or not, whether he knew anything about how the necessity of intellectual assent to dogma got into the Christian organism or not, to read the sermon on the mount in connection with any of the elaborate creeds of Christendom, and not notice the difference, both in form and content. The chief characteristic of the sermon on the mount is its passionate earnestness over the things that make life beautiful, here and now; about conduct and the spirit in which one should do his work. "Be not anxious over what will come to you, but cast the mote out of thine eye." "Wash not only the outside of the cup but the inside." "Seek first the kingdom of God and His righteousness." "Depart from me ye that work iniquity." Thus the spirit of the sermon breathes a passion for righteousness in conduct. The sum of it all is, not the danger of unbelief, but the danger of wickedness, from doing the things we would not have done to us. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." So much is conduct, so much is personal uprightness and integrity insisted on, and to the utter disregard of all speculative questions of intellectual belief, one would almost be compelled to think that if the sermon on the mount as we have it preserved to us, were a faithful representation of the teaching of Jesus, he himself could not be called a Christian, if my friend was right when he said that no matter how good a man one might be, he could not be a Christian, without belief in a certain dogma. We all know enough of history, I am sure, to understand that the great moral movement known as the Reformation was a return, to a certain degree, to the spirit of Jesus. Not to enter into the particulars of differentiation and the divergences of doctrine, we all know that the meaning of the Reformation was rebellion against the practices in the church that were unrighteous. In the course of the centuries that had preceded, Christianity had been transmuted from a *way of life* as it was in Jesus, into a system of doctrines. Scholastic theories had been formulated, and belief in these, together with the performance of certain prescribed duties, as made to constitute a Christian according to the highest authorities in the Church. History also reveals the fact that there were always minorities who protested against this transmutation. But the minority was often coerced or silenced by the imperial power. Grave ques-

tions were thus settled sometimes by methods that merit and usually receive condemnation when practiced by the modern political caucus. Corruption was rife; wicked men were clothed with power and used their place in the church for the furtherance of their own selfish and wicked ends. The Reformation spirit saw that wickedness was not consonant with the highest word of Christendom. No matter how orthodox one's opinions may be according to the votes of councils, he is not truly Christian unless he is pure in mind and life, loving God, who is the Supreme Goodness with his whole being, and his neighbor as himself, This was the real meaning of the Reformation. The cause of the outbreak in the church and rebellion against the constituted authorities was not doctrinal but moral, just as was the case in our American civil war. Cavilers may say what they will, but every one who analyzes the conditions will see that the cause was not the abstract question of state rights, but the moral question of slavery.

But Protestantism began at once to form a new doctrinal cult, which it said was orthodoxy, and must be believed on pain of eternal death. This was, it seems to me, the most fatal mistake possible. It was practical repudiation of the cardinal principle of the Reformation, that man was greater than an institution, and that he should not be coerced by an institution. Protestantism had, however, done its work in calling attention to the fact that Christendom could not be Christian after the pattern of the Sermon on the Mount, except it was Christ-like, unless it was good, no matter how much or little of dogma it might believe; and any subsequent institution of a doctrinal system could not set aside that work nor belittle it. The seeds that were sown then, have taken root and have borne fruit many times. The sectionalism of Protestantism is its legitimate product, because the spirit of Protestantism will not be bound in systems. It has asserted itself so long and with such great emphasis, that now the whole atmosphere is resounding with a cry of gladness, of passionate joy over the new outlook, as the dawn of a new Catholicism breaks upon the world; a Catholicism which rejoices in the large individuality, in the entire freedom of its people, as, differing widely on abstract matters of belief, they stand side by side in maintaining *righteousness in personal character as the highest good in human life.* Is not this spirit consonant with the spirit of Jesus? "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." To show you how this spirit is "in the air" I can do no better than to quote a passage from one of the bravest and best books our generation has produced, "*The Influence of* Greek Ideas and Usages upon the Christian Church," by the late Dr. Edwin Hatch, of the University of Oxford. In the closing chapter of his book, Dr. Hatch says: "Though you may believe that I am a dreamer of dreams, I seem to see, though it be in the far horizon, the horizon beyond the fields which either we or our children will travel—a Christianity which is not new but old, which is not old but new, a Christianity in which the moral and spiritual elements will again hold their place, in which men will be bound together by the bond of mutual service, which is the bond of the sons of God, a Christianity which will actually realize the brotherhood of men, the ideal of its first communities." This is not the utterance of an iconoclast, but comes from the chair of ecclesiastical history in the old and conservative University of Oxford. It marks the tendency of our age,—a tendency which is not a drift but a determined movement on the part of a great number of men and women, both inside and outside the churches, to give free play to the individual in the community, to develop his philosophy of life; in the midst of divergent opinions, clashing with his, to test the strength and truth of his own, while he holds the common love of God as the bond of fellowship, and him the noblest follower of Christ who lives the noblest life, doing good and serving God in the service of his fellow-men, noblest whatever may be his speculative opinions, or theological belief.

I referred a few weeks ago to an utterance of Prof. Alfred Momerie, one of the leading preachers of the English church, in which he declared that the doctrine of the Articles of Religion of the Established Church, and of her Book of Common Prayer "is and can only be Christ," adding the significant comment "and there is and can be but one all-comprehensive synonym for Christ—namely righteousness." This tendency to minimize doctrinal statements as the basis of fellowship, and to emphasize the life of righteousness, is the most hopeful sign of Protestantism. It is taking men out of abstractions and is showing them that to dwell in the Kingdom of God in truth, one must so act upon the life of his fellow-men that he can dwell with them in love and joy and peace and righteousness.

The tendency towards a new Catholicism in which Christ-like life will be the highest bond of union is seen in Protestantism, not alone in these frank utterances from leading men in many sects, but must come as a legitimate result of the fundamental principle of Protestantism. No true man who claims the right to think and interpret for himself can withhold his fellowship from another for claiming the same right, even when the divergence is very wide, without doing violence to the principle on which he bases his own action. The great principle of Protestantism is making its way inside the great organizations that have made uniformity of belief paramount. It is plain from the quotations that I have given that the *Articles of Religion* and *the Book of Common Prayer* do not mean the same to all Anglican churchmen. Individualism is rife, and is gaining power, and the strong men who are the bone and sinew of religious institutions are seeing that it is the cardinal principle which will mold the church of the future—uniting the strong and valiant of many shades of opinion, in one effort to live together in brotherly love. The time is not far behind us when all Protestants held the Bible to be the stronghold and basis of their faith. This of course has always meant to him who has eyes to see that the Bible has meant one thing to one and another thing to another. This position could not in the nature of things long stand; and now has appeared from the strongholds of Presbyterianism—which is perhaps the strictest sect of Protestantism—from Union Theological Seminary and from many leading pulpits, the announcement that the Bible is not errant, and that the Westminster standards must be revised. It is one more attempt at creed tinkering, the final result of which will be that nobody will be suited, it being a compromise on all sides, and *a tacit confession that it is impossible for any man or body of men to make a statement of opinion concerning the great mysteries of the Eternal Being and man's relation thereto*, that will be entirely satisfactory to any other man or body of men.

What then is to be done? Do not make any such vain attempt. There is, and can be no other basis of lasting value, all-comprehensive and existing without violence to any man's mind, than a common purpose to live divinely, to be Christ-like; treating all men with considerations of justice, as brothers in one common family, children of one Father who, in his wisdom, has trusted us with a multiform life.

There is time only to hint at one other tendency in our generation, and again a tendency which is not a drift but a determined movement, that makes toward the new Catholic Church. This movement is, however, an extra church movement, and is known by many names,—Socialism, Nationalism, Christian Socialism, and others describing kindred movements in our political and industrial life. None, if these are distinctively religious movements, but they all recognize that Christendom has not reached the ideal expressed in its highest words of love to God and man. They each would make it possible for men to live more nobly in this world, and so to be fitter for what awaits them, "world without end." Neither speaks of abstract questions as such, but all strive by practical means to ameliorate the life of the world. Each would transform the deadly strife of selfishness so often seen, into a life-giving effort to do good and bless, and re-create society on higher levels of fellowship; when noble manhood, Christ-likeness of character, shall win its place in all hearts, in all organisms, in spite of speculative divergence on questions of dogma.

And yet, having said all this, I would guard against the possible inference that I think lightly of abstract truth, of intellectual soundness in philosophy and theology. Not so. No one can safely ignore his intellectual life and say that it makes very little difference what he thinks or believes. But I value my own intellectual freedom too highly not to reverence that freedom when it is exercised by those who differ widely from me. The free play of the mind is one of the best inspirations of life; but we see in many different mental atmospheres, and it is impossible for us to rid ourselves of our own limitations and preconceptions, and take on those of another. It is far wiser then to acknowledge the necessity of the divergence and not do violence to our intellectual life by demanding assent to a common creed. No one can be further than I from the intellectual position of the late Cardinal Newman. I believe with my whole soul that many of the doctrines he taught are false and pernicious. But heaven forbid that I should say that he, or another, holding the same or other doctrines, to my thinking just as false, if they were true to their highest light in thought and personally upright in life, did not belong to the true and only Holy and Apostolic Church. And that not the Roman Catholic nor any Protestant Church, is the true one, but the Church of the Eternal God, constituted of those of whatever name or race or creed, who strive in daily life to live as true children of Him who alone is supremely good; of those who are filled with the spirit of brotherhood and human-helpfulness that, dwelling in him, made Jesus the well-beloved of all who knew the high beauty of his life.

Is it not a pity? Yes, is it not a sad commentary on the development of Christianity when the great preacher, scholar, and saintly man, Frederick Farrar can not, because of the limitations of a dogma, stand in friendly council at the same altar with the great Christian scholar, philosopher, preacher and saint—James Martineau? In the spirit of their lives they are not divided, and we can not think they will wander wide apart in the eternal years beyond; but because of divergent thought they are sundered in the church and can have no dealings with each other. O, the pity of it! But there is hope for better things when, as now, many voices in the great Protestant world are crying in the wilderness of divergent dogma and saying that righteousness in life is the supreme and abiding power that will, nay, that must, rise above dogma and unite all the upward looking souls of Christendom in the effort to realize in the Christian community, the ideal of Jesus, oneness with God in the spirit of universal brotherhood; the absolute justice, purity of thought, the determined will to serve all divine purposes, the virtue and helpfulness that must belong to him who with the whole strength of his being loves God, and knows that his own abiding good is identical with universal and eternal good.

The Study Table.

The undermentioned books will be mailed, postage free upon receipt of the advertised prices, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

Ethics for Young People. By C. C. Everett, D.D., Boston: Ginn & Co.

It is very fortunate that Professor Everett has intermitted his theological teaching at Harvard long enough to prepare this work upon Ethics. It is a most valuable book, with illustrative incidents enough to interest the young, and sufficient logical sequence to teach them the force of a therefore.

The opening chapters show the three classes of sciences, those treating of *facts*, of *means*, and of *ends*, and the place occupied by Ethics; then follows a most admirable presentation of the personal virtues: Fortitude, courage, heroism, contentment, ambition, self-respect, self-reliance, and self-control; next the qualities having relation to others, as selfishness, obedience, love, usefulness, truth, honesty, amiability, courtesy, friendship and patriotism. Of equal value are the closing chapters upon the helps and hindrances to right doing, specially that upon the conscience and the variations to which it is subject.

If the parents of this generation should read and carefully consider with their children each separate chapter of this book, the moral standard of the community would be materially elevated; indeed, no better way could be devised to occupy the home circle during an hour of each Sunday afternoon. We trust that the subjects the author suggests for study will be treated by him in future volumes, particularly Applied Ethics and the Relation between Morality and Religion.

"It Is Possible—A Story of Life." By Helen Van Anderson. Published by the New Era Pub. Co.: Chicago.

The reader may be pardoned for wondering if this is a story of real life, so unnatural are some of the characters and their relations to each other. The conditions of the story are strained; and all are arranged and developed to bring out some tenet of the Christian scientist's belief, in a way that may seem strong, persuasive and logical to one who believes the doctrine already, but hardly convincing to one who does not; and there is a crudity about the book that is unpleasant.

Periodicals.

THE latest number of the *Journal of International Ethics* contains as leading article, an essay on "The Ethical Aspects of the Papal Encyclical" by Brother Azarias; one on "The Three Religions," by J. S. Mackenzie, and one on "The Ethics of Hegel," by Rev. J. Macbride Sterrett. Fanny Hertz writes on "A Palm of Peace from German Soil," giving account of a work by Bertha Von Suttner, "Lay Down Your Arms! The Story of a Life." The department of Discussions takes up the question of "Punishment and the Labor Church in Massachusetts." A very full department of reviews of works of a philosophical and religious character closes the number.

THE *Monist* for January opens with an essay on "Mental Evolution," by Prof. C. Lloyd Morgan, followed by a discussion of "Modern Civilization in its Relation to Mechanical Invention," by Dr. W. T. Harris. Moncure Conway writes on "Religion and Progress," and Prof. Ernest Mack on "Facts and Mental Symbols." F. C. Conybeare discusses Prof. Clifford's "Soul in Nature," and the editor talks on that final problem in philosophy, "Things in Themselves."

THE Justitia Publishing Co. of Chicago has lately issued a poem by Elizabeth E. Turner Sawyer, entitled "The Singing Brook." Mrs. Sawyer is well known in Chicago circles and this little book will be held an agreeable memento among her friends.

Notes from the Field.

Sherwood, Mich.—The Religious Council held last week in Sherwood on Jan. 5, 6 and 7, began under most favorable auspices. The special feature of the opening season of Tuesday evening was a sermon by Jenkin Lloyd Jones—subject, "The Puritan Idea." At this meeting as at all the following ones there was a most flattering attendance, manifesting a zeal and interest in both Sherwood, Athens and the country round about, that reflects great credit on the liberal work done in this neighborhood. The devotional meeting of Wednesday led by Rev. L. R. Daniels was followed by a talk on the Salvation Army by Rev. Caroline J. Bartlett, who spoke from personal observation of the work of the Army in London, and who brought away much of admiration and appreciation of the work. In the absence of Mrs. John Wilkinson, who was to speak of World's Fair interests, Mr. Jones gave his sermon on the same subject, and, it is hoped, stimulated his hearers to prepare themselves for intelligent appreciation of the treasures of matter and mind that are to be at the disposal of us all in the year to come. He made an earnest plea for an open Fair on Sunday, which met with a cordial response from the friends and an expressed desire to unite in some concerted movement towards asking from the World's Fair Commissioners such action. The Woman's Conference work was outlined and explained by the officers of that organization in the opening session of the afternoon, which they gladly made brief in order to make room for change in their programme—a change that brought an unexpected pleasure in the shape of an ordination service. Rev. G. W. Buckley, now stationed at Sturgis, had sought the opportunity offered by this convocation to become legally, as he had been actually for some years, a minister of the Unitarian church. Mr. Effinger preached the ordination sermon. His presence was a great satisfaction to all. Rev. Mr. Daniels read the Scripture, Miss Bartlett gave the charge. Mr. Jones the right hand of fellowship and Miss Hultin made the ordination prayer In the evening the platform meeting with five speakers on Unitarian Affirmations was kept to its ten-minutes limit by the gentle firmness with which the president, Miss Hultin handled the bell, reminding one of last September experience at Saratoga. Mr. Buckley's paper on "Man" was remarkable in its power to interpret the dignity of man in the light of evolution. Mr. Stebbins spoke of Immortality, Mr. Daniels of the Bible, Mr. Jones of Jesus and Miss Bartlett of God. On Thursday morning Miss Bartlett led the devotional meeting and Giles Stebbins followed with a paper on "Psychical Research and Spiritualism—their relation to religious progress." The afternoon was given to a sermon by L. R. Daniels, of Big Rapids, on "Sunday—its History and Observances." Mr. Daniels kindly filled the vacancy caused by the inability of Mr. Simonds to be present. The closing banquet, and speeches of Thursday evening, was a decided success—one of the visiting clergy giving as his impression "that the indications were that there was more high thinking among these people to the square inch than in some localities to the square mile." Big Rapids, Sturgis, Moline, Athens, Detroit, Kalamazoo and Chicago were represented. Grand Haven and Grand Rapids sent messages of regret. Mrs. Stone, of Kalamazoo, brought to the meeting the benediction of youthful old age—an old age expressed *only* in years for the spirit was that of eternal youth still pressing on toward the latest and newest truth. All in all the meeting was a most pleasant and profitable occasion and one that began its good work before it was concluded. Many friends there from a distance urged that they too might be visited in a similar way by the Women's Conference, bringing to them as to Sherwood, the inspiration and encouragement that comes from the meeting face to face of those who otherwise must work in more or less of isolation and loneliness for the same great truths. M. H. P.

Boston.—The *Christian Register* sends New Year's greetings and suggests subscriptions.

—Mr. W. L. Garrison's open letter complaining of rough usage and drinking habits in a secret society of Harvard College seems to be justified by other newspaper correspondence. The faculty has made no reply; but the public opinion seems to be that the remedy for those two wrongs lies in their hands—and will be applied.

—The Monday Club, on January 4, discussed "The Church *versus* the Working People."

—Women's National Alliance monthly meetings in Channing Hall are times of many far-outreaching missionary plans; and the plans are usually executed.

—At King's Chapel there are Sunday services regularly, both morning and afternoon.

—Rev. Fred. Frothingham, of Milton, (suburb) bequeathed his library of English and German books to the Meadville School. The books are already on the shelves of the school library.

—The Boston Young Men's Christian Union, (liberal) offers a promising programme of week-day practical lectures and Sunday evening services. Ministers of all denominations officiate. Bishop Phillips Brooks will preach on the first Sunday in the new year. Rev. Messrs. Lyon, Ames, Gordon, DeNormandie, and others of our eminent ministers will follow.

—The Executive Board of the "National Alliance of Unitarian and other Liberal Christian Women" have appointed a Committee on Appeals, and desire that all applications for aid from societies and churches should be sent to it. The Committee will then investigate such appeals and report to the Board, which will include in its monthly report, published in the *Christian Register*, the recommendations of the Committee. Though it is from the Branches that aid must be obtained, it will help the Branches in their disbursements if they know that various objects have been approved by the National Board on the recommendation of the Committee. All appeals should be sent to the chairman of the Committee, who will forward them to the other members of the Committee.

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Decorah, Iowa.—Christmas eve at Unity Church was a merry one for all present. The exercises consisted of the Christmas service recently published by the A. U. A., interspersed with recitations by the little folks, and concluding with the distribution of presents. Three of the boys of the Sunday-school brought in a large snowball which they said Santa Claus had left on the church steps for the Unity boys and girls. Upon investigation the snowball was found to contain nuts, candy and oranges. Instead of having more elaborate presents Sunday-school voted to make a practical application of the saying, "It is more blessed to give than to receive. "Accordingly they decided to send something out to the poorhouse. All were asked to bring what they could, and they entered heartily into the plan. Some made candy, others popped corn and filled bags; some brought money and others reading matter. Though the presents were simple and inexpensive the children learned a lesson in giving.

—Wednesday evening Dec. 30, the Lend-a-Hand Club presented Longfellow's "Courtship of Miles Standish." For some time past the club had been practicing and preparing costumes, and it was encouraging to feel that the audience appreciated the effort to make the play true to the Puritan idea. Priscilla with her spinning-wheel was the center of attraction. All enjoyed the scene where she sat at the wheel

"Singing the hundredth Psalm, the grand
old Puritan anthem."

The music for the evening, furnished by the city orchestra, added the finishing touch to a good entertainment.

—Though the church attendance has suffered from the prevalent sickness, there is no decline of interest. From local papers we glean the following topics of recent sermons: St. Francis of Assisi; A Study in Comparative Mythology; The Old Sunday and the New; Forces Compelling a Reconstruction of Religion; The Bugbear of Christianity.

Geneva, Ill.—The First Unitarian Society of Geneva, founded in 1842, at its annual meeting held in October, 1891, "appointed a committee to consider plans for the proper observance of the Half-Century Anniversary of the organization of the Society, which occurs in June next." This committee, consisting of I. D. Harvey, chairman, Frances LeBaron, H. Medora Welch-Long, Benj. W. Dodson and P. D. Hoyt, have called a general meeting of all interested, to be held at the close of service Sunday morning, January 17, to consider whether the semi-centennial shall be observed, and, if so, what shall be the nature of the celebration. This call has also been sent to friends at a distance, requesting them to respond in writing. We doubt not the occasion will be made one of rejoicing and renewal of life to the Geneva Unitarians of 1892. Rev. T. H. Eddowes, formerly one of the pastors of the church, is at present chairman of the Board of Trustees. Mr. Geo. B. Penney, as announced in a recent number of UNITY, has just entered upon an engagement to supply the pulpit for six months.

Ann Arbor, Mich.—We have before us a calendar announcing the line of work in the church over which Rev. J. T. Sunderland has charge. The organizations within the church number a monthly, Lend-a-Hand Conference for young people, a Student's Bible Class, Sunday-school, Unity Club, literary and social in its aims, a Ladies' Union, Loan Library and Free Reading Room. Mrs. Sunderland is giving a series of alternate Sunday evening lectures on the "Religions of the World." A sermon by Mr. Sunderland, preached before the King's Daughters, on "The Door of New Opportunity Open to Educated Young Women," has been put in Pamphlet form for wide circulation. Mr. Sunderland has also published a manual of study on "Home Travel Through Bible Lands," including thirty-eight lessons, with references to books as aids in the study.

Woman's Western Unitarian Conference.—A meeting of the directors of the Woman's Unitarian Conference was held at Headquarters at 11:30 A. M., Saturday, Jan. 9. There were present Mrs. Woolley, Mrs. West, Mrs. Hilton, Mrs. Harvey, Mrs. Temple, Mrs. Jones and Mrs. Perkins.

Minutes of the last meeting and treasurer's report were read, and Miss Dunning's resignation on account of illness accepted with regret. It was moved and carried that if Mrs. B. C. Reed's services were secured by the Unity Publishing Committee to attend to their work, she should be requested to take the same post office mission work that has been done by Miss Dunning. A discussion as to annual meeting programme was had. Mrs. Hilton moved and it was carried that an all-day session be held. A programme committee was appointed consisting of the president, secretary and Mrs. J. C. Learned of St. Louis to arrange for the programme for the forthcoming annual meeting. M. H. P., *Sec.*

Sioux Falls, S. Dak.—All Souls Church here started in the New Year with a very impressive communion service, when seven new members were received into fellowship. Rev. Arthur Grant, the young and popular pastor, is doing a good work here, and there seems to be a more earnest and deep interest than heretofore. The Unity Club is in a flourishing condition. A paper being read at each meeting by professional and business men on educational subjects, followed by a discussion. The last paper being given by Mrs. J. A. Waterhouse, an educated and cultured lady of Boston, upon "Dress and its relation to Physical Development." This paper was one of the best and drew a large audience.

Meadville.—The Theological School has received and accepted an offer from Mrs. Abbie Ballou Heywood, wife of Rev. W. S. Heywood, of Sterling, Mass., of $16,000, to endow an "Adin Ballou Lectureship of Practical Christian Sociology." Annual courses of lectures are to be delivered by the ablest and most competent persons attainable. The plan of the foundation contemplates the publishing of some of these courses, and their distribution to educational institutions and libraries.

Portland, Oregon.—The calendar of the Church of Our Father, for the week beginning January 3, is before us, also cards announcing the Sunday-school and the Free Reading Room in the parlors of the church. The pastors, Dr. T. L. Eliot and Mr. Wilbur, announce a series of Sunday evening discourses on the leading doctrines of Liberal Christianity, the first to be given on Sunday evening, January 10, by Dr. Eliot, on "The Radical Difference between Liberal Christianity and Orthodoxy."

Helena, Mont.—We learn through a private letter of the successful prosecution of the new Unitarian movement at Helena in charge of Rev. J. H. Crooker. Our correspondent remarks upon the full congregations and the sight of Eastern Unitarians long deprived of their church privileges marching up to the front seats with an air of satisfaction and possession that is delightful to behold.

Eau Claire, Wis.—Rev. C. F. Elliott, accompanied by his wife, called at headquarters last week. Mr. Elliott was on his way to Eau Claire, Wis., where he goes to supply the Unitarian pulpit for one month. Mrs. Elliott will spend several weeks with old friends at Janesville, Wisconsin.

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Sun.—All worships are but the radii of a circle whose center is the Eternal One.

Mon.—Peace hath her victories.

Tues.—The very cloud that shades the life may be the means of irrigating it.

Wed.—Some great souls are dumb and only God can understand their signs.

Thurs.—Many receive their creed as they do their money, because it is in circulation.

Fri.—Before you condemn the black sheep of a family, be sure the shepherd is not color-blind.

Sat.—One must learn the cost of life at the price of life.

—*Anon.*

The Little Sunshiners.

Mrs. Brightly was a young mother whose life had been shadowed by the death of her first-born little daughter, who for the three short years of her life had been a patient sufferer. For her dear sake many little hearts had been made happy by the love and sympathy of this good, warm-hearted woman. One day she heard that some neighbors, strangers to her, had a dear little girl about ten years old who had been lying on her bed for weeks, suffering with hip disease. She determined to make her a visit, and see what she could do to make a little brightness for this sick stranger, Jennie Grant.

Knocking at the door one Sunday evening near Christmas time, she was admitted by the father, an intelligent looking man, who led the way immediately to the kitchen and family living-room. An exquisitely neat room it was; poorly furnished, but so clean! As the father introduced Mrs. Brightly to the mother, a sad-faced woman, her eyes sought little Jennie, where, on a narrow cot-bed, she lay with a weight of eighty pounds at her feet. Sitting down by the little bed the lady commenced a lively conversation, and from that time, these two became warm, loving friends. Jennie told of the long, weary hours with nothing to do but watch her mother doing the housework. She could use her hands and and eyes and she longed for work. She had one brother who told her all the news and brought her apples and flowers, but the days seemed very long and dark, sometimes, spent in this one small room.

After promising to come often, Mrs. Brightly went home in a thoughtful mood. Many plans came into her mind for brightening Jennie's life, and finally a gleam of light shone in her face as she thought of her own two little sisters living in a luxurious home, without a thought of the help they might give other less fortunate children. "I will teach them the blessedness of helping others," she said, and this is the way she did it.

A little society was planned, called "The Sunshiners." "The object;—to brighten the lives and lighten the suffering of sick children. The badge;—a yellow ribbon, bright as the sun." The members were, Mrs. Brightly and her two sisters, five little girls in the neighborhood, little Jennie herself, and a rich old man, compelled for twenty-five years to sit in a wheeled chair—the result of an accident which happened to him while in the very prime of health and life. He was thought to be a cross old fellow, and many people were afraid of him; but "The Sunshiners" found him a valuable member, with a great heart, and always ready to help with gifts of love.

Mrs. Brightly's two sisters lived in a neighboring town, and they and some friends made up a box for Jennie, full of just the things she wanted to keep her happy and busy: Large, paper dolls to cut out, drawing and painting materials, two scrapbooks and bright pictures to paste in them, dolls to dress, and a box of writing paper. She made good use of everything, and was so merry all day, that her pain was almost forgotten. She wrote many little letters to the other "Sunshiners;" especially to the rich old gentleman, and his heart was touched by her quaint ways. He was wheeled to her home very often, by his faithful man-servant, and always left some remembrance on the small table by her bedside. He seemed to know just what little girls liked, for he selected dainty boxes of handkerchiefs, bottles of cologne, bright pictures and cheery books.

As Jennie grew better, he helped her in more substantial ways, procuring specially made shoes and crutches for her, and loaning her his wheeled chair for long rides in the sunshine. Jennie's love for him seemed to help him to bear his own affliction more patiently, and he grew, day by day, more thoughtful for all poor people, especially for widows and fatherless children. At Christmas time he carried sunshine into homes where all had seemed dark before.

But soon after Christmas his disease progressed rapidly, to a fatal termination, and rest came to him from all his suffering. One rainy day, not long before his death, in a note to Mrs. Brightly, he said: "We 'Sunshiners' know that behind the clouds the sun *always* shines;" and speaking of another, he quoted what we all felt to be thoroughly true of himself:

"All hearts grow warmer in the presence
Of one who, seeking not his own,
Gives freely, for the love of giving,
Nor reaping for self the harvest sown."

The day of his funeral Jennie was wheeled to his home, to look upon his face for the last time, and the poor child would not be consoled for the loss of her friend. "Oh, why did they have glass over his face? I longed so to kiss him good-bye," she sobbed out to Mrs. Brightly, to whom she had gone for comfort.

Although his death cast a shadow over the "Sunshine Society," they went bravely on, in their good work, and Jennie seemed to be the one who was always finding out some needy or crippled child for them to help. As more money was needed for the work, it was decided to appeal to the public for help, in the form of a Children's Fair. One bright day in May, Mrs. Brightly opened her large parlors for the "Sale." The little girls, all dressed in white with yellow ribbon badges pinned on their breasts, looked very happy. One large table was covered with fancy articles, another, presided over by Jennie herself, was full of more useful articles.

This table proved to be the most popular, partly because of its usefulness, but more because of Jennie's sweet face and winning voice, which no one could resist, as she sat there so patiently with her little crutch by her side. In the back parlor Mrs. Brightly sold cakes, and dispensed lemonade at three cents a glass. The "Sunshiners" realized twenty dollars in return for their efforts; just enough to help them through their need; and they had touched the hearts of the people, causing them to think more about the suffering little ones around them.

The society still flourishes and just now is engaged in making scrapbooks, and getting fancy cards and books together to send to some children in a city hospital. Even the crippled ones in its care are helping. Their motto is this—that dear old one—"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

E. R. WARE.

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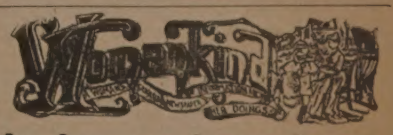

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Publisher's Notes.

To my Friends the Readers of Unity:—

I can still supply, for the next few days at least, the books included in the clearance list published in this column last week, also I still have a few copies of Dr. Hale's "Sunday School Stories," and the volume "Sunday School Stories for Little Children," prepared under his supervision. These are handsomely bound volumes published at a dollar each. I will send the two volumes, as long as my supply lasts, postpaid for sixty cents, or free to any one sending a new subscription to UNITY with $1.00.

I take pleasure in calling attention to the notice of Wm. R. Hill at the head of the "Study Table" Department of this week's UNITY. Seven years ago Mr. Hill and the publisher of this paper were clerks together in the Colegrove Book Company's store on Wabash avenue. Mr. Hill now has a beautiful little store at the corner of Monroe street and Michigan avenue, and what is more, he knows enough about the inside of his books to fill orders intelligently and help a customer to find out what he wants. I hope readers of UNITY will send to Mr. Hill for all the books they buy, except the few that are published from this offce.

Another new advertisement in this week's UNITY is that at the head of the seventh page. Our editors make it a rule to receive no medical advertisement except of remedies that are indorsed by some reputable physician. In the present case I took occasion to correspond with a disinterested party in Nashua, N. H., where the "Aerated Oxygen" was discovered and is manufactured, and I learn that a number of the stockholders are physicians in good and regular standing in the community. I do not wish to be quoted as indorsing the remedy, but simply as saying that UNITY has looked properly into the legitimacy of the enterprise before admitting the advertisement.

"The Ethics of School Life," by Juniata Stafford, published by the Western Unitarian Sunday-school Society, has been highly praised as a manual for public schools as well as Sunday-schools, and if this paragraph meets the eye of any teacher or school officer, I wish it might bring an inquiry to this office for the pamphlet. The mailing price is 15 cents.

Col. R. M. Humphrey, of Houston, Texas, is one of the most conspicuous figures in the South to-day. Himself a white man, the minister of a large church in Houston, he is at the head of the Colored Farmers' National Alliance and Co-operative Union, an organization of 1,300,000 negroes, which within the last two years has done more to elevate the Southern negro into a self-respecting independent citizen than had been accomplished in all the years since the passage of the Thirteenth amendment. I am therefore greatly encouraged at finding my own opinion of Lester C. Hubbard's book, "The Coming Climax," confirmed by the letter which I quote here:

GENTLEMEN:—I have the pleasure to thank you for the advance copy of Lester C. Hubbard's wondrous book, "The Coming Climax in the Destinies of America."

I am not a great reader, but this book I devoured, and wept when the pages ceased and the scene closed.

Brother Hubbard has advanced in thought beyond any living writer. He has braved the hisses and hoots of the infidel throng; defied their mockeries and persecutions; lifted the curtain of the future, and reported, with no uncertain words, the things that many knew but dared not say were shortly coming to pass. Such a watchman deserves, as assuredly he will receive, the meed of eternal praise from every right thinking American.

No other writer has so faithfully grouped the willful negligence and criminal corruptions of our government; the terrible evils which flow from our one-eyed laws that can see only the dollar; the present intense sufferings of our great plain people; all the rasping, exasperating conditions under which we are to-day serving our most heartless taskmasters; and finally from what quarters the clouds are gathering; the mutterings that precede the coming deluge; the rumblings of the earthquake; the smouldering ruins of a thousand great cities, the settling of doom in night and chaos over our nationality and civilization together.

The book is indeed a most wonderful production. I would give the half of what I possess to place it in every household in America. Yours fraternally,

R. M. HUMPHREY.

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